

LINDSAY T. PHELPS
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QUESTIONS



WHAT
 ARE THESE TWO
 OLIVE TREES ETC
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R. M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES ---
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. II: 3, 4.

RESERVE
 STORAGE

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No. January, 1908. 1

RESERVE
 STORAGE

OLIVE TREES,

A Monthly Missionary Journal.

Subscription Price, 50 cents a year in the United States, and 75 cents to foreign countries, including Canada, and when mailed to subscribers in City of New York.

Address:
R. M. SOMMERVILLE, Publisher,
No. 325 West 56th Street,
New York.

Entered as Second Class Matter at
Post Office, New York, N. Y.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JANUARY, 1908.

1.

QUESTIONS OF THE HOUR.

RELIGIOUS SECTS IN TURKEY.

REV. J. BOGGS DODDS, SUADIA, SYRIA.

Under this caption I will not discuss the various sects and their similarities or their differences, their sympathies or their animosities. But I wish to show why it is important to have a Protestant sect, or, more properly, a Community, here in Suadia, or in any other center of mission work.

There are always certain civil regulations in every country which men should respect. The political affairs of the country in which the missionary works are, as a general rule, outside the sphere of missionary operations. This is true of Protestant missions in every land. The aim of such missionaries is to avoid any interference with the established civil order of the country to which he goes to teach the Gospel of Jesus Christ. It is equally the duty of the missionary to cooperate with that established civil order whenever such co-operation aids in disseminating gospel truth and assists in the uplift of gospel converts.

The whole civil order of Turkey looks to religion as its basis. When Islam came into this country on its career of conquest, it had to deal with the various peoples of the land, as organized communities. The individual was lost in the mass. There was not then, nor is there to-day, such a general diffusion of knowledge among the

masses as by which the majority of individuals are capable of forming an independent judgment for himself in the various spheres of life. Hence, when the Moslems over-ran this country and subjugated the inhabitants, they treated with the Jews through the Jewish leaders; they looked upon those who were of the Greek religion as being all under one Patriarch or Bishop, who made treaties and assumed responsibilities for the people of their churches, and so each different religious body was treated as a unit, of which the conquering power knew only the head or heads. Broadly speaking, the conquerors ordered that each community, whether city, town, or hamlet, should indicate a spiritual head and a civil representative. What with our democratic ideas and usages, and our widely diffused intelligence among our citizens generally, we are scarcely able to understand how utterly the individual is lost to the Central Government. In former times, people were born, grew to maturity, ran their course in life, died and were buried in a city or some hamlet, perhaps, having never been five miles from the spot where they opened their eyes for the first time. Bear in mind another fact—the population of a small town or village were, and to this day are, all of one religious belief. The Jews dwelt apart from others. When Christians multiplied, they drifted into places where only Christians might be

found. When the Moslem came, he wanted none but Moslem neighbors—Moslem fellow citizens. Hence to this day, each city is divided into sections known according to the religion of its residents—Moslem, Pagan, Christian, or Jewish, as the case may be. So you can see that for any individual to make known his place of residence was to tell his religion. In many cases civil privileges were dependent on one's religion. When a person desires to travel abroad, the first question almost is, "What is his religion?" Taxes are meted out according to the religion of the persons to be taxed. If a man is a Moslem, he is expected to do military service, and is supposed to be loyal to the Moslem government. Non-Moslems are supposed to be disloyal to the government, and therefore not to be entrusted with arms or accorded any military honors. Nor are they admitted to places of large power or remuneration. Each religious community is allowed a large measure of autonomy in the administration of affairs, both civil and ecclesiastical. Now I will take up a few specific points that show the advantage of having an organized Protestant Community here in Suadia. What is true of Suadia, applies equally to any other place.

Without attempting a logical arrangement of the points considered, I take as the first reason for a Protestant Community, **that each individual has secured to him a recognized citizenship.** When a man becomes enlightened by the gospel and tries to live according to the new light, he finds himself at once out of harmony with his former fellow citizens—out of sympathy with social habits and religious beliefs. He separates from his ecclesiastical affiliations. At once the ecclesiastical authorities refuse to be responsible any longer to the civil power for that man's conduct. In fact, they

busy themselves to show on every occasion that this man's new ideas are subversive of all social order. They often-times incite the civil authorities to acts of injustice and of violence against him because he persists in living according to gospel light. Suppose that this enlightened man wants to make a journey to obtain work and means of livelihood, which are denied him in his native place, now that he is no longer one of them in spiritual things. In order to make his journey he must have his passport, as all travelers are required to have. If he gets it, it is obtainable only by the representatives of his old Community vouching for his good conduct, assuming the responsibility of his debts, if any, and of his poll tax to the government, which is levied on all non-Moslems. Human nature is such that there is a minimum of likelihood that the representatives will show so much favor to one who is a living witness against the darkness to which they still cling. It is in their power to deprive him of his liberty of citizenship. But if there be an organized, recognized Protestant Community to which he can be transferred, he is beyond the jurisdiction of his former ecclesiastical supervisors. By a regular process of law such a transfer is possible.

Again, with a change of religious convictions and with a life of witness against the errors of the old Community, **the convert to the gospel life is subjected to many petty persecutions while a member of the old Community.** For example, every Community has authority from the Government to apportion the expenses of the Community to the several members of the sect as the leaders see fit. So far as I can learn, there is practically no appeal from the apportionment of these representatives. Hence oppression is easy. One of our members here has been a known Protestant for thirty years. But until this

year there was no Protestant Community or Sect. Therefore he must of necessity be counted a member of the Greek Community into which he was born. The leaders of this Sect, in making their allotments for expenses, decided that he was to pay his own and his sons' poll tax, and also that of one or two others. Had he not been a Protestant in his convictions, they would not have laid this extra burden on him. It is a custom among all the Sects, that the strong bear the burdens of the weak, in part at least. But then who is strong? While this Protestant paid five hundred piasters, men whose property and whose incomes were four times as much as his were allowed to pay less than three hundred. This occurred here, where nine out of ten would consider fifteen hundred piasters a good yearly income. Another Protestant, while still a member of the Greek Community by birth, was compelled by the Sect leaders, using soldiers to enforce their demands, to pay to a fund for the entertainment of the Greek Bishop, when it was well known that the largest expense item was the liquors that he consumed. There are many other petty financial burdens imposed on those who have no escape from the old leaders and their exactions.

Again, a convert who is still compelled to maintain Community relations with the old sect **may be compelled by soldiers in the employ of the Bishop, to come to the ecclesiastic and perform any servile acts that may be imposed as a penance for the convert's heresy.** Such has been done here. Herein is a wide door for many petty persecutions, which are not possible if there be an organized Protestant Community into which the convert may be admitted through due legal process. A man can change from Community to Community, but he can't stand outside of all community relationships.

Further, it will readily be seen that many persons **would more likely follow their convictions as to ecclesiastical relations, beliefs and practices, had they such a political home as a Protestant Community would afford them to enter into.** So long as human nature is what it is, men will always desire the help and encouragement that numbers give to any cause. Some may argue that enlightened souls ought to be strong enough to brave everything for the sake of principle. Perhaps Thomas was over-indulged by the Saviour when physical testimony was allowed him in order that he might believe. Nathanael had to go and see. We are bound to help the weaker to walk the pathway of his convictions. The organization of the Protestant Community is such a needed help to wavering ones.

Another fact is that Turkish law allows each Community **the right to maintain its own peculiar mode of worship and schools.** Now it is not right that a man who has been led to give up the idolatry of picture or image worship, should be taxed for the maintenance of this idolatry, or to be taxed for the expenses of a school wherein the children are taught many things contrary to the plain gospel truth. Only by these converts being organized into a separate Sect can they escape the taxation just mentioned. By such an organization, Protestants acquire what we might call charter rights to provide themselves schools and a place of worship. They are clothed with authority to levy taxes on all of their Community for such purposes.

This organizing of Protestants according to law, shows to a government that is ever alert to anything that might breed sedition, that Protestantism is law-abiding and that it teaches respect to lawful authority. I consider this as a most important factor in mission work. Espe-

cially when we as a Church expect to teach the nations of earth that civil government is an ordinance of God, over which Jesus Christ is the exalted Ruler. The moral atrophy of the inhabitants of Turkey is especially manifest in their civil intercourse with the government. I am not sure, however, that this is at all peculiar to Osmanli subjects, but the fact remains that Protestants find their very best opportunities to show the power of the gospel over men's lives in their civil relations toward a disbelieving, dominant sect. The uprightness of individuals in private life may be accounted for in many ways, but for a whole community to be honest in all their dealings with the government is a wonder that calls for a very profound explanation. Thus Protestants are afforded the best possible opportunity through the Community to exhibit their principles.

By means of the organized Sect, the family organization is secured against the invalidation of its most sacred relations. The government leaves the matter of marriage, legitimacy of children and inheritance almost entirely in the hand of the Community. In the case of no recognized Sect, a Protestant, while still of necessity a member of the sect into which he was born, might as most likely insist on being married by a Protestant minister. Suppose he has children, and that he dies. The Sect representatives could say that having not been married by a priest his supposed marriage is, according to our Community law, null—he was living in unlawful wedlock, and his children are therefore illegitimate, and hence cannot

inherit his property. These representatives have power to pass his property over to other members of the family who remain loyal to the old church. A young man came to me to-day and told me that he is to be married soon. He is a member of our Church, though still in the Greek Community. He has been away from here for some years, and did not know that we organized a Community last fall. He is still a Greek, so far as the government knows. He is about to marry a girl who is of the Greek Church. His people are still Greeks and want him to be married by the priest. The bride's parents maintain the same idea. But to be married by a priest he must renounce his Protestant "heresy" and become a Greek Church communicant. If I were to marry them he fears that in the future there may be trouble about any children who may be born, inheriting their lawful rights. Were he a member of our Protestant Community, then any question that might arise between him or his heirs and his father or family would become a question between two equally recognized Communities, and not a question within one Sect. The government would step in and settle a dispute between Sect and Sect.

I think that from the above reasons the value of the organized, recognized Sect or Community is quite apparent. I wish that in every mission center there might be such an organization effected. We already find benefit here in Suadia, and we hope to see a distinct benefit to our work in the immediate future from the Protestant Community of Suadia.



Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the spirit of God Himself, Whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is heaven—love is God within you.—*F. W. Robertson.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—In a letter to the Board, dated Sept. 10, 1907, Miss Mattie R. Wylie reports the death and burial of one of the members:

God in His wisdom has seen fit to take to Himself one of our best members, a woman not much past the prime of life. She leaves a husband and seven children, all but three grown up, and one son is married.

The family are originally from Kessab and she could not talk much Arabic. We did not expect that she would die, but a change came. We saw the end was drawing near. I prayed with her, and she said afterward, "There is nothing enduring but up there. Come, Lord Jesus! Come, Lord Jesus!"

The family are poor people, her husband being a shoemaker. They lived in a rented house and often changed, but her neighbors always testified to her Christian character. I have sometimes felt that she did more good than one employed for service. It was pitiful to see the grief of the family. There was none of the loud wailing common at funerals in this country, as the father would not allow that. But the grief and the tears were real. I read portions of Scripture and talked to the women who gathered at the house, and in the absence of Mr. Stewart, Ishoc Shamai conducted a service in the church. Saleem Haddad offered prayer.

Two or three years ago, the town authorities forbade burying in the old cemeteries in the city. The little plot bought years ago by Drs. Dodds and Beattie is more than full. We have been gathering money to buy a piece of ground. Some

unknown friend sent me a donation last year. We have perhaps enough raised to buy the ground, but not to build a wall around it. As we had no place to bury our dead, Dr. Balph asked permission to bury her in the Greek cemetery, which was very kindly granted, and without any hesitation. The Armenians also, as soon as they heard of her death, sent and offered us a grave. The cemeteries are side by side, and we hope to get a place near them.



The following letter from Miss Maggie B. Edgar to the Board of Foreign Missions, dated Nov. 19, 1907, refers to the purchase of a cemetery, and we feel that the missionaries should not bear the whole expense:

As the month of November comes in we realize that the work of another year is fairly entered upon. The workers, scattered here and there through the summer, have all returned and settled down to the winter's work. Schools are filled up and the regular routine of study is well begun. All the missionaries are so busy, each in his own department, that sometimes they hardly see each other through the week, except at our regular Friday evening gathering, or when they meet for some necessary consultation.

The item of special interest to us all this month has been the purchase of a cemetery ground for our people. Since the old cemeteries were closed to use some three years ago, we have had no place for this purpose. The Greek Church and Armenians had provided themselves with ground long ago. But for the Protestant no imperative need had arisen until this

summer, when the death of one of our native people made every one realize the necessity of having our own people provided for. A very suitable lot in size and situation was found near the other cemeteries, and has just been purchased. The ground and the building of a wall about it costs about 11,500 piasters, or a little over \$400. There was available some 5,000 piasters of unused congregational collections, and 3,900 more was subscribed by the missionaries and native brethren, and we hope in a little while to be able to raise the remainder. The native members contributed very willingly and quite liberally. Work on the wall has been begun and will be carried on as quickly as possible.

Our new cemetery is very pleasantly situated, and is large enough to meet all needs for many years to come. It was a cultivated ground, and has some fig trees on it, and a large part of it may be used as a garden for a long time.

We had expected Rev. S. Edgar and Mrs. Edgar here before this time, but they did not get on so soon as they would have wished. We have word from them now that they will reach here on the French steamer due on the 24th. All the Mission circle are in good health and spirits at the present. Our first heavy winter rains have come, refreshing and giving new hope and vigor to all. How we long for a greater portion of the blessing from on high that would give new vigor and refreshing to all our work.

Mersina, Asia Minor.—A personal letter from Miss Evadna M. Sterrett, dated Nov. 16, 1907, contains items of general interest:

- - - It is scarcely necessary for me to state that we were all delighted to have Mr. Dodds and little Mary back with us again. I was especially glad, inasmuch as

they brought with them my niece, whose coming is most opportune, as one of our best teachers, owing to ill health, has resigned. They arrived Sabbath, Oct. 13, and on the following day she was introduced to two classes—arithmetic and algebra. Since then she has taken another algebra class, a geography and reading class. Mr. Dodds, too, has kindly taken one. Had they not been able to help us out, we would have been considerable embarrassed, as we have a few pupils who are fairly well advanced, and the teacher who has gone, was a very capable person and was a great help in the Mission in many ways. We are not taking as many boarders this year as we did before, but there are more day pupils, making the total about the same. All are not in yet. Many were late starting. We thought that perhaps we would have no Fellaheen this year, because of the conversion of that young man from Tarsus, but we have had to refuse many who wanted to come as boarders from Tarsus and villages near. Among the day pupils are eight Moslems and six Jews.

Mr. Dodds is in Tarsus, where he expects to preach to-morrow. One of our girl pupils of Mersina is teaching in the Tarsus school this year, so I hope there will be more girls in it than before. She is the daughter of the evangelist there, and can be in her own home, which is an advantage. She is under her parents' care, thus relieving us from any anxiety.

We are having a very delightful autumn, with only an occasional rain to keep down the dust.

We are expecting our missionaries next Thursday, Nov. 21. I hope nothing may occur to prevent their coming, for others, as well as we, will be disappointed.

Cyprus.—A few lines from Rev. W. McCarroll, dated Nov. 29, 1907:

Yesterday was Thanksgiving Day, which recalled to us the fact that it was just four years to the day since we arrived in Cyprus. As we reviewed the period of our life in the island, we felt that personally and as a family we had abundant reasons for thankfulness, and our hearts were filled with gratitude for the preserving care of our gracious heavenly Father. The work of the Mission likewise, though bringing us through many trials and discouragements, has not been without its bright spots. The time will probably come when we will see reasons for thanksgiving in those very trials and discouragements.

During the past month I conducted communion in Nicosia and Larnaca. The weather was fine in both instances, and the interest of the brethren appeared to be genuine. In Larnaca the wife of Licentiate Dimitriades was received into full membership.

A week ago we were cheered by a visit from the new missionaries, Rev. and Mrs. Edgar, Miss French and Dr. Peoples. As the steamer remained for the day, it afforded us opportunity for a fine visit, and it is expressing it mildly when we say that we enjoyed it to the full. It was just second best to a visit home to hear Mr. Edgar's jovial laugh. It is our prayer that their years of service in their new fields may be many, and that they will be used to gather in an abundant harvest. My brother and family came down yesterday to help eat the Thanksgiving turkey, and we are enjoying a short visit with them. We are all in usual health.

China.—A personal letter from Rev. J. K. Robb, dated Oct. 28, 1907, closes with a few sentences of general interest:

The newcomers are all on the field, and are at work on the language. I think that the Mission in China, and the

Church at home, should both be congratulated on having such a fine body of able and consecrated young men and women as prospective workers. I feel that the Church at home has a right to expect much from the Mission in China, and we shall use our utmost endeavors to not disappoint the expectations.

The training school will open this week, and the usual routine of work will soon begin. It is my hope to get some itinerating done during the winter months. The attitude of the people toward us continues to be distinctly friendly, for which we are thankful. We are desirous of getting something done toward opening up our new fields of work. We are all in usual health.



At the close of his description of the Mission premises, Rev. E. C. Mitchell writes, on the same date, as follows:

We have had the finest weather since we came. It is about like June weather at home. All the new missionaries have begun the study of the language. We are commencing to realize something of the difficulties that lie before us.



Under date of November 11, 1907, Rev. J. K. Robb writes:

We have been enjoying the luxury of having some English preaching on Sabbath evenings since the arrival of the new missionaries. And it is indeed a luxury to us. The mother tongue never sounded so sweet to my ears as it does now. Perhaps we are not so critical of preaching as we would be if we heard it in English week in and week out, but at any rate it seems to me that our recent comers are ministers who have the gift of expounding the Word with more than ordinary persuasiveness. It is a delight to hear them.

AT HOME.

Clay Center, Kans.—The L. M. Society of Hebron Congregation wish to express the high esteem in which they held Mr. Samuel Milligan, who was called to higher service, Sept. 12, 1907, at a ripe old age:

We recognize in the death of Mr. Milligan the hand of God; and bow in submission before Him, Who doeth all things well.

We lend an obedient ear to the call of the Master, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

We record our gratitude to God for the gift of this life to us through so many years, setting us a beautiful example how to follow Christ.

We extend our heartfelt sympathy to the aged wife in her loneliness, after almost seventy years of loving companionship, and to the sons and daughters bereft of a loving father.

MRS. LIZZIE COPELAND,

MRS. MARIA KERR,

Committee.



Speaking at Cambridge on Jan. 28, 1907, Sir Ernest Satow, British Minister at Peking, since 1900, and previously in Tokyo, paid a striking tribute to the work of Christian Missions. Deprecating the common attitude of society toward this branch of the Church's duty, he said that after forty-five years' diplomatic service in different parts of the world, he could assert that missions had reaped a measure of success that was astonishing. Too much, he said, was expected from converts, but the statement that they were all more or less scamps was absurd. He had had most faithful servants from among them.

Such a testimony, from a man in Sir Ernest Satow's position, is worth remembering as one more answer to the sweeping condemnation of missionary work which is still sometimes heard.—*London Chronicle.*



It is said the Empress Dowager of China has appropriated 100,000 taels (about \$35,000 in gold) to establish a seminary for girls in Peking, Princess Su to be superintendent. The *Peking Woman's News*, edited by a Chinese woman and widely read by both sexes, says: "To have strong, healthy men, China must have strong, healthy mothers; hence, foot-binding must go, physical culture must be encouraged, and hygiene taught. In order that China's men may be the equal of other nations, their training must begin at home; hence, schools for girls and lecture halls for women must be established."—*The Presbyterian.*



What differentiates Christianity from all other religions is that it alone is a religion with power to regenerate the life. The claim of Jesus to be the one only Saviour of sinners and of His followers that "there is none other name under heaven given among men whereby we must be saved," rests upon the communication of power to live a life acceptable to God. On this, and not on the superiority of its morality or the excellence of its teachings, is based the claim for our religion for universal acceptance.—*Christian Intelligencer.*



Nine-tenths with God are worth far more than ten-tenths without God.—*J. W. B.*

MONOGRAPHS.

A FIRST VIEW OF THE MISSION COMPOUND AT TAK HING CHAU.

Last spring one of the ministers in our Church told me that he wanted me, when I got over here in China, to write back a description of the Mission at Tak Hing and its surroundings as it appears to one seeing it for the first time. So I will try and write something of my "first impressions" before everything gets old to me. I will not attempt to give a description of our passage, for it was, I suppose, just about like every ocean voyage. We were very glad when we went to bed the night of Oct. 16 to know that we would be in Tak Hing the next morning.

My first sight of the Mission buildings was early in the morning of Oct. 17. Mr. J. K. Robb came into the room where I was sleeping on the "Sin Tan," the steamer that brought us up the West River from Hong Kong, and told me that the Mission buildings would soon be in sight. After dressing as quickly as I could I hurried out on deck. Away in the distance on the north bank of the river was a group of grayish colored buildings which could be seen very indistinctly in the early morning. The buildings of our Mission compound are the first buildings in Tak Hing to be seen as the steamer comes up the river to Tak Hing. We soon were near enough to distinguish one structure from another, and the old missionaries began to point out to the newcomers the different buildings.

The first building, nearest the river, and the one best seen from the steamers as they go up and down, is the Robert McNeil Memorial Chapel, built on the bank of the river, and only a few steps from the water. It is two stories high, the up-

per story being the main audience room and the lower story the smaller rooms where the people assemble for prayer meeting every Thursday evening and for worship every morning and evening. In the belfry of this chapel the bell rings every Sabbath day calling the people to assemble for divine service, and every week day morning calling them to worship.

Directly back of this chapel, and only a few steps from it, is the Gregg Memorial Hospital. It is a neat two-story structure with a wide veranda all along the west side. One-half of this building is for the men and is in charge of Dr. Wright. The other half is for the women and is in the care of the lady physicians. The ground upon which these two buildings stand is inclosed by a brick wall and a wire fence, which invites any stray water buffalo or other unwelcome visitors to stay where they belong.

The other three buildings that belong to the Mission are a few rods back of and a **little to the left of the hospital**. The first of these is the large two-story house where Dr. Wright, Mr. Blair, Mr. A. I. Robb, Mr. Kempf and myself are living. This house stands in the middle of a good-sized yard enclosed by a brick wall eight or ten feet high. At the front of this house are four beautiful palm trees as well as a few other trees, which promise in time to become splendid trees. At the back of this house is the well, from which the water is pumped by a windmill into an elevated tank which supplies water to all the houses.

The next building is the girls' school. This is also surrounded by a high wall, and as no man is ever permitted to peep through, under or over the wall without permission from the powers that be, which

now happen to be Drs. Kate and Jean McBurney, I will attempt no description of this hidden place.

The last building, just north of the school building, is the house where Mr. J. K. Robb, Mr. W. M. Robb, Drs. Kate and Jean McBurney, Dr. Scott and Miss Wilson live. This house is about like the other dwelling house, except that it faces the east instead of the south. It is in the northeast corner of the yard which surrounds this building that the sacred dust of the missionaries who have been called up higher lies waiting the Resurrection Day.

All of these buildings have very wide verandas for both the upper and lower stories that add a great deal to the health and comfort of the foreigner.

Just outside the wall of the compound and near the walk which we travel every time we go to the hospital or chapel, is a large banyan tree, and under this great tree an altar has been built where the people worship every morning. Thus the worshipping places of the false and the true religions are very close together. It is a very distressing thing to see men and women made in the image of God, bowing down to stocks and stones. May the day soon come when not only this altar, but all the altars in China, shall be torn down and these people will all become worshippers of the true God.

On the afternoon after our arrival the Chinese Christians held a reception for us. Several of them made speeches, and while I couldn't understand anything they said, the expression on their faces told of the welcome which their words failed to convey to us. It is very touching to see the faith of these native Christians. For some time they have been praying the Lord of the Harvest to thrust out more laborers into the harvest, and now more have been sent out than they were

expecting. As a consequence, their faith has been greatly strengthened.

E. C. MITCHELL.

THEN AND NOW.

While in London, on the way to Syria and Asia Minor, our missionaries had the privilege of attending the united centenary meeting of Protestant Missions in China on the evening of Thursday, Oct. 31, 1907, in the Royal Albert Hall, South Kensington. Rev. Samuel Edgar, who writes in the highest terms of the addresses and resolutions, was thoughtful enough to mail us a programme of the exercises. On the last page we find the following statement of what has been already achieved in that vast empire, and what yet remains to be done, compiled from figures supplied by the China Inland Mission:

THE PAST.

Work Accomplished.

MISSIONARY WORKERS.

4,558 Foreign missionaries (including wives) have, during the century, left home and country for work in China. Of these, 3,800 are still living and working in China, while 223 (including children) have suffered martyrdom.

9,900 Chinese helpers are now engaged in the same work.

CHINESE CHRISTIANS.

154,000 Communicants, or, including baptized children, 178,000, represent the Christian community on Dec. 31, 1905. It is estimated that there are 750,000 Adherents to the Christian Church.

50,000 Chinese Christians have, during the century, by martyrdom or natural death, joined the Church above.

CITIES AND STATIONS OPENED.

632 Central stations and 5,102

outstations have been opened.

These centers have

- 166 Hospitals, 241 dispensaries and
- 2,585 Christian schools.

THE SCRIPTURES.

- 2,529,977 Scriptures were circulated in China last year, while
- 33,855,239 have been circulated during the century. Of this number only
- 379,243 are whole Bibles, and
- 2,347,057 whole New Testaments.

THE FUTURE.

Work to be Done.

MISSIONARY WORKERS.

- 16,000 Foreign missionaries are needed, if there is to be one for every 25,000 of the population.
- 160,000 Chinese helpers are needed, if there is to be one for every 2,500 Chinese.

There are

- 44,000 ordained ministers in Great Britain alone, or about one to every 1,000 persons.

CHINESE NON-CHRISTIANS.

There are still about

- 2,600 Non-Christian Chinese to every Chinese Christian.

There are

- 80 millions of men alone in China, which is more than the whole population of men, women and children in the United States of America. The majority of these have but a vague idea of Christianity.

CITIES, ETC., UNOCCUPIED.

- 1,557 of the 2,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of gospel light.

No province is yet adequately worked.

THE SCRIPTURES.

- 160 Years would be needed, at last year's rate, to give every person in China even one copy of a Scripture portion. Even after a century's work, of every
- 1,000 people 999 have no Bible, even if every copy ever printed were still in use.

THE SOUTHERN MOUNTAINEERS.*

"Mountains are the beginning and the end of all natural scenery." So said Ruskin, and his sentiments are echoed in the hearts of all those who love the grand and majestic aspects of nature. There is an ever-changing beauty from early morn, when "jocund day stands tiptoe on the misty mountain tops," until late eve, when the blue haze around the darkening peaks melts away into the shadows of night. Such are the charms of Appalachian America. Nature is "large and bold and beautiful"; but with all her beauty, it has been truly said that "the keynote of this country is sadness." The stillness, the grandeur, the bubbling springs, the gorgeous clusters of azaleas and rhododendrons, the very perfections of nature, only make a stronger contrast to the colorless, sordid lives of the people here, who have lost their birthright.

Living in this mountainous territory, extending from Pennsylvania to Alabama—a region including 86,000 square miles—are more than 4,000,000 American Highlanders, who are descendants of Scotch-Irish, Anglo-Saxon and French Huguenots—our "belated ancestors" who

**Read at a Union Missionary Rally in the First Reformed Presbyterian Church, Boston, Mass., Nov. 26, 1907, and requested for publication.*

settled there three hundred years ago. Content to stay in the rich mountains and fertile valleys, shut off by natural barriers from communication with the outer world, with no demand for their labor because of slavery, they have practically stood still and are now almost contemporaneous with people of the Sixteenth Century. They live in one or two room log cabins, often without windows, use fireplaces for cooking and heating, burn kerosene lamps without any chimneys in some cases, and spin and weave as they did in "the good old times."

They raise corn, cabbage, beans and some tobacco—live on pork, corn bread, coffee and vegetables and wild berries, but are ignorant how to develop the rich, natural resources to be found in the fertile soil, veins of coal and iron and lumber from pine, poplar and oak forests.

They are perhaps more ignorant than indolent, for they will walk fifteen miles to sell a forty-cent pail of berries, when the same amount of energy expended in tilling the ground would produce rich results.

In some places feudalism still exists, and powerful families rule kith and kin, protecting clansmen and demanding armed support from them. They have taken the law into their own hands; ancestral feuds—a Scotch inheritance—are carried from one generation to another. "Killings" are frequent, and the murderer goes unpunished under the justification of "life for life." In fact, wherever there are crowds there is liable to be shooting, for the mountaineer and his gun seem to be inseparable, even in revival meetings.

"I dropped in t' ask if you would lend me yer pistol," said one mountain man to another.

"I'm right sorry I can't 'blige you," the other replied, "but hit's the only pistol I've

got, and there's going to be a protracted meetin' at our church in a day or two, so I don't feel as if I could spare hit."

You can readily see what a splendid Covenanter he would make.

Secret societies have found their way into these mountains, and have only added to the general demoralization.

They are habitual users of tobacco and especially snuff, which blunts all their faculties. The latter is even given to the infant in long dresses.

Some of the missionaries on their first visits to these cabins were in terror when the mountaineers would expectorate clear over their heads into the fireplace, but when they learned that they never missed their mark they were more at ease.

The mountain caves and recesses furnish hiding places for the "moonshiners" who make illicit whiskey, and yet it has been claimed that they drink less than almost any people in the United States.

Here, as in every other place where there is little education or Christianity, the lives of the women are hard and full of drudgery. Girls often marry at thirteen or fourteen years of age, and a girl of twenty is considered an old maid and ineligible if she has younger sisters. There is no question there about women's rights—they have the right to do almost the entire work of cabin and farm. They cook, wash, mend, weave, knit, plow, hoe, weed, and milk the cows, while the men, with the exception of some help at harvest time, visit, loaf, hunt or fish, and have a good time in general.

Like other pioneers, they have large families and little money, and where ten or fifteen persons sleep and live in one room, it is not strange that impurity flourishes and sensuality and disregard of family ties are common.

Such is the dark side of their lives, and it may be summed up in one word—de-

generation of body, mind and soul. Their need is also spoken in one word—regeneration. education of hands, head and heart, or industrial, mental and spiritual culture. The ground is very fertile and waiting to be filled.

True to the inheritance of their ancestors, they are strong advocates of liberty, and consider all men equal. They put the British to flight in the battle of King's Mountain, and there are many sons and daughters of the Revolution among the mountaineers. They would never hold slaves, and furnished 140,000 troops of soldiers for the Union army, 20,000 more than the entire enrollment of New Hampshire, Vermont and Connecticut in the same army. Tennessee and Kentucky never went out of the Union by popular vote, and Tennessee supplied the largest proportion of soldiers for our army of any part of the country. For their anti-slavery sentiments and actions they suffered the most bitter persecution from the Southerners. Surely we owe them a great debt for their loyalty to the Union. From their number came our beloved Lincoln, who was so instrumental in saving the Union and who sacrificed his life in the cause.

Formerly they had no schools; many cannot read or write, and some of the older generations think that education is unnecessary. One man expressed his views on the subject thus: "The only difference I kin see between you uns that's eddicated and we uns that beant is that you uns is allfired proud and stuck up." Not so with the younger generation. They are greedy for education, and ambitious and capable when their latent powers are developed. One girl having been away from the mountains for some time, had become enamored with the beauty of cleanliness and order, and endeavored to effect a change in her own home. All of the

family were more or less tractable, but her father was hard to convert, and had taken an oath on Bryan's chances for the Presidency that he would never change his shirt. The daughter left his case until the last, and then commanded, "Pop, change yer shirt."

"That," said the old man, "I beant agoin' to do."

She stepped behind the door, took down the old man's gun, cocked the trigger and leveled the gun at his head. "Pop," said she, "change yer shirt."

"I reckon I'll hev to," said he, and he did.

Even some of the men aspire to be like others in the outside world. One met an acquaintance from home, and said, "I'm agoin' to the town to buy me a book of eatikwet to l'arn me how to behave in the polite society of humans."

They are a very hospitable people, proud of their lineage, somewhat superstitious, strong believers in predestination, and naturally a religious people—having a form of godliness, but without the power. Immersion is their strong hobby. Originally they were Presbyterians, but having lost their pastors, they took up with Baptist and Campbellite leaders. All classes are interested in preaching, and they have numerous churches and preachers. Some of the mountain preachers are good men, according to their lights, but they are illiterate farmers, often opposed to the education of their people. One had visited a town and learned that the ministers there were preparing Easter sermons for the next Sabbath. He came home and searched the Bible for a text in reference to Easter, and thinking that he was successful, preached a sermon from the book of Esther.

Often their language is more expressive than eloquent. At a "buryin'" one preacher exhorted his hearers, "Come on

and let us sing a hymn while we are plantin' the dear, good old sister."

While the preacher preaches in the rude "church house" the men go in and out and swap knives, gossip and drive bargains.

And only think, at our very doors, at least one million of these people are almost entirely without the gospel. The fields are white to the harvest.

Other denominations are seizing the opportunities to do good in these mountains. Perhaps the most effectual work is being done by the Presbyterians through their Women's Home Mission Board, and they expend from \$80,000 to \$100,000 in the work each year. The United Presbyterians made a beginning a year ago near Greenville, Tenn., and now have a station in Kentucky. The Society of Soul Winners is also doing an extensive work, and have fifty missions scattered through the mountains of Kentucky, Tennessee and North Carolina. At our own recent meeting of Synod the Committee on Home Missions recommended that "the Central Board should be authorized to take immediate steps for the inauguration of mission work here," and when we furnish the necessary funds, no doubt the work will be begun, and "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." In the meantime they are starving for the gospel, and will walk miles over the mountains to hear it, and respond readily to its teachings. Surely it is most fitting that we Covenanters should help our brothers who have fallen by the way, and more especially as they are our own "kith and kin," sprung from a common ancestry.

Lumbermen and miners have discovered the riches of the country and are getting large returns for the money invested. There is a better investment for

this world and the next—souls saved and stars for your crown. God has set before us an open door that no man can shut. Shall we enter in?

MRS. GEORGE A. CALDERWOOD.

Boston, Mass.

CACHE CREEK MISSION.

Our communion was held Nov. 10, Rev. Jas. McCune, of Eskridge, assistant. To me it was a most interesting, helpful season, and one that gives us a stronger trust in God.

Beginning Saturday before preparation Sabbath, many Indians were pitching their tents on the camping ground east of the Mission, and by the following Saturday it was a pretty sight, especially to the uninitiated, to see the rows of tents. They were prepared to stay, bringing beds or bedding, food and a good many stoves. We were blessed with fine weather, making it a comfort to those who attended as well as to the ones in their tents.

Two white families, Mr. Holliday's and Mr. Lysle McElhinney's, were here, driving over a hundred miles, and Mr. Threewitts came about eighteen miles. They are planning to move near the Mission, so they can attend regularly. From Monday till Friday, prayer meeting services were held at 2 and 7 P. M. Then the four following days there was preaching at 10 A. M. in addition to two prayer meetings.

Great earnestness in prayer was very marked. Monday evening we studied the parable of the Ten Virgins. I think all joined in the spirit and prayer of the leader for God to bring back one who had wandered from the fold, before the door was shut. The tenderness and yearning love of the earthly father for his son, and the sob in his voice, notwithstanding his effort at self control, showed how deep the concern was, and pictured anew the

pity of the Lord to His children. Truly the effectual, fervent prayer of a righteous man availeth much, for that son came back. Oh, the joy on the face of the father and mother. Their son was found. God is faithful in fulfilling His promises, and is ready to do for us all we are able and willing to receive.

Altogether there were seven who had turned from the road or had not been walking it very well who came before the whole congregation and said they were sorry for their mistakes and wanted to walk the Jesus road again. We felt encouraged to see the Spirit's workings.

Mr. and Mrs. Carithers went out to two of the larger tents, and a great many gathered in to worship, evening and morning. They took a good interest and wanted them to come back. Then after the evening services at church a number of the workers went to a tent with the young people who gathered in. They took their turn at leading, and did it well.

Wilbur, who married Joanna, one of our girls, last winter, and is a Carlisle graduate, led one of the meetings. He took an active interest in the services, and we trust the Spirit is moving his heart. He is interested in singing, and he and Wylie with three of the workers sang at one of our monthly entertainments for the young people of the community. Some of the boys tried to tease them, but they took no notice of it. Sabbath morning Mr. McCune preached from Is. 53, 5 on the suffering of Christ. In the evening Mr. Carithers preached from I Cor. 11, 23. It was a beautiful sight to see the Indians gather around the table of the Lord.

On Monday different Indians gave talks. Henry Wallace said, "We have been at the table of the Lord. Now we are going all different ways. God is watching us. We must not look back or we will strike a bad road."

David spoke of his sickness last summer, how they tried to prevail on him to have medicine men, but he was willing to take God's way, and God had made him better.

Yellowfish spoke of the people choosing them (the elders) as under shepherds, and they wanted to lead the people, not drive them, and to try to make the fence strong around the pasture, so they would not wander away.

Robert spoke of our having the Bible, that we knew it was true, and we should build our foundation on it, and walk the way as God shows us.

Albert, the elders, and several other Indians worked steadily and faithfully, translating some of the Psalms into Comanche. They studied the meaning of words in the dictionary, talked it over with Mr. Carithers and among themselves, and Albert read the "Song of Our Syrian Guest," on the 23d Psalm. He said he never knew before that it meant so much, also that he prayed for God to show them what Psalms they should work on. They sing the 67th Psalm now to a very pretty Indian tune. One night they became so absorbed in the work they stayed up till 3 o'clock.

Reuben's, Henry Wallace's and several other families are planning to move near the Mission. If all the changes are made that are contemplated, the congregation will be much more centered.

The envelope system is being adopted. So far they have met their quotas.

Apache, Okla. HADDIE I. DILL.

THE MAD CAREER OF JOHN NEWTON.

The Newton of whose mad career I write is John Newton, of Olney. He speaks of a certain period of his life as his "mad career," or his "awfully mad career." The expression is not of my coining.

I would like to have had time to present a sketch of his life, but I found it so eventful that I could not condense it sufficiently without the omission of a great deal of matter that would be essential to an intelligent comprehension of the subject.

The record of the last part of his life would be more pleasing; that is, after his conversion, his power as a preacher, his success as a minister and all that, but the special value of his life is to illustrate God's providence and to magnify divine grace. Every Christian is a sinner saved by grace, and every true believer feels this of himself, and there are few, if any, who do not say of themselves as Paul, "I am the chief of sinners." Nevertheless, there are some who are so openly wicked that their conversion amazes not only themselves, but the whole world, and should convince the most hardened of men that Christ is able to save unto the uttermost; that none who come unto God through Him shall in any wise be cast out. Such are Manasseh, king of Judah, under the Old Testament dispensation, and under the New, Paul, Augustine, Bunyan and John Newton of Olney, and many others, for I would not attempt to make the list complete.

His pious mother had destined him for the ministry from infancy, but might almost, I think, have shed tears of blood could she have lifted the curtain of futurity and seen the course he would pursue before becoming a herald of the Cross. Shall we say she was mercifully spared the pain of witnessing his evil life, and that the righteous was taken from the evil to come? She died before he was seven years of age. Or shall we rather bemoan her untimely removal, and say could she have been spared to him, she would have been the guide of his youth, and with such a guardian angel to attend

and counsel him, he would have been preserved from the vicious path in which he walked, and would probably have spent all and not only a part of his life in the service of God?

Vain would be our speculations on what might have been. God has His own plan, His own purposes; He conquers one at one period of life and one at another, and brings them into subjection to Himself. Some under certain conditions and circumstances and some under others, but all in such a way as to increase His glory, and let us hope their happiness in the end. Some of those who have been left to themselves to plunge into all kinds of sin, and to endure unutterable anguish of mind in consequence—I mean after their conversion—as they contemplate the evil path in which they have come, may unite with more ecstatic joy in the heavenly song to Him Who loved them and washed them from their sins in His own blood. It nevertheless holds true that a child who loses a Christian parent meets with an irreparable loss, and far too little do men realize how they are to be pitied and what allowance is to be made for them by others more fortunate.

We start out upon the sea of life like a ship upon the ocean, under very similar circumstances, but how varied the experiences of the voyage. While one fair bark spreading its white sails to a propitious breeze may be wafted on its voyage on a calm sea and under a smiling sky, others may encounter tempests and rough seas, and see neither sun nor stars for many days, and at last make the haven for which they sailed with torn sails, broken masts and gaping seams; saved by a miracle of grace at which angels and men wonder, and praise God's sovereign grace in plucking the prey from the mighty, and rescuing men from the very jaws of hell. And of many such, methinks, it will be said

they are of those who have come through great tribulation, and have washed their robes and made them white in the blood of the Lamb. And, oh, what joy indescribable throughout the heavenly mansions when a Manasseh or a Paul or a Newton repents and passes from death unto life!

His mother made it her business and pleasure to teach him to read, to instruct him in religious truth, and to train him in the nurture and admonition of the Lord. At the age of four he could read fluently, and had memorized the Shorter Catechism with proofs. After her death he was two years in school, but made no progress owing to the severity of the master, of whom he stood in the utmost fear. His fear of his father was also great, for though he loved him, he would not have the child suspect the fact, so that he stood always before him in abject terror as a slave before a cruel master. Some teach, and it is one of Satan's cunningly contrived lies, that parents should not manifest much sympathy with their children in their little troubles, for fear they render them unfit to meet the blows with which the world will afterward buffet them. Out upon such a doctrine! What! not manifest the love with which God has expressly stored the parent's heart? The recollection of it evidenced in tender caresses is, I hold, one of the strongest safeguards of life. Mothers are less liable to sin against their children in this respect than fathers. While fathers often steel their hearts toward their children, or harden themselves against them, like the ostrich, as though they were not theirs, thank God, mothers as a rule are more wise; so that it is oftener the mother's influence that keeps her children right or draws them, like the loadstone, into the right way in the end, leading them to forsake the ways of sin and walk in wisdom's

ways; it may be years after she has passed to the land of silence. Of course, I refer to them as agents in the divine accomplishment of this end. Motherhood is distinctly and beyond all controversy a divine institution.

When Newton was eleven he went to sea with his father. He made five voyages with him to the Mediterranean. After the last of those voyages his father sought to settle him with a merchant in Spain, but he had become so hardened that he would recognize no friendship and accept no advice from any one, and so this plan fell through. His father left the sea in 1742, and the son made a voyage after to Venice. Shortly after his return he was impressed on board a man-of-war. It is from this period that he dates his awfully mad career.

Now, let us go back a little. Shortly after he went to sea with his father he read a book, which influenced him to try a religious life. He began to read the Bible and to pray, and soon began to imagine himself a very saintly person. But his religion was not of the kind to endure, not being a religion of faith. It was not founded upon a rock. He by and by grew tired of religious exercises, and began to curse and blaspheme instead. About this time he was aroused to serious thoughts by a fall from a horse. Though unhurt he fell within a few inches of a newly cut hedge, and would certainly have been killed had he fallen upon it. He began to think of the dreadful consequences of being thus hurried unprepared into the presence of the Judge of the whole earth. Such struggles of conscience were often repeated, but conscience being resisted by him, he sank deeper and deeper into sin. On another occasion he had agreed to go with a young friend in company with other young companions one Sabbath day on board a man-of-war. It happened that

he arrived late, after the others had gone, a most fortunate circumstance for him, for the boat was somehow overturned and several were drowned. He was invited to the funeral of his friend, who was of the number drowned; and he was not too stupid to be aroused by this incident or to recognize the providence which had saved him from this fatality.

Several times after this he attempted to reform his life. The last time his serious mood lasted for two years or a little longer, during which period he lived a Pharisee. But this Pharisaism did not free him from the power of sin, but left him gloomy, stupid, unsociable and useless, as bad as any ascetic of the dark ages. During his period of Pharisaism he happened on an infidel work ("Shaftesbury's Characteristics"), which he did not understand, but imagined to be religious, and which liked him well. He thought it led the way to happiness. It, however, acted, as he found, like a slow poison, and more than any other means prepared the way for his mad career.

His father, not purposing that he should follow the sea, began to think of how he should settle him. A friend proposed to send him for a few years to Jamaica, and to take care for his future. Before he was to set out his father sent him on some business to Kent, on a journey which was not to have exceeded three or four days, but which he willfully lengthened to three weeks, allowing the ship in which he was to have gone to Jamaica to sail without him. The reason was that he saw a little girl of about fourteen years of age for whom he conceived the strongest affection, and who later in life became his wife. His experience in connection with this affair wonderfully illustrates the overruling of providence, and proves that it is not in man that walketh to direct his steps. But as it cannot be related in

sufficiently few words to justify a recital of it here, suffice it to say that the affection that seized him at this time for his future wife never abated. It never lost its influence upon him a single moment in his after life. He lost all sense of religion; he turned a deaf ear to conscience, but his affection for her never wavered; none of the scenes of wickedness and misery he afterward experienced banished her a single hour from his waking thoughts for the seven following years.

There were benefits which resulted from this affection. Among others it alone restrained him at times from putting an end to his wretched life. But he thought afterward that there were ill effects which counterbalanced the advantages. In this, however, it is difficult to agree with him. He says he had introduced an idolatrous regard for a creature into his heart which weakened his sense of religion and prepared the way for a still further acceptance of infidel principles; and though it gave him an incentive to diligence and activity, it in fact accomplished nothing. He would dream and dream of what he would gladly suffer for her sake, and yet he was so entangled in the meshes of his love that he could not leave her vicinity or nerve himself to pursue the course of duty. It did not even prevent him from a long series of excess and riot utterly unworthy a profession of love for a good woman.

Though through the interposition of divine providence the maze of his follies was at length unraveled, and his wishes crowned in a way to vastly overpay all his sufferings, he would not have been willing to experience such sufferings again, though it were to purchase a world of bliss. Can we blame this strong, involuntary affection for one so worthy of any good man's love; this idolatrous regard, as he styles it? It was not wrong in itself. The

wrong was not in loving her too well, but in loving his Creator too little. One need never be afraid of loving father or mother or brother or sister or wife or child too well, provided only his love for God outranks all other affections. The trouble is we cannot love God enough. While love for the Creator is wanting, any degree of love for a creature must be idolatrous. But we may not say that his love for that dear girl should have been less, but his love for his Maker should have been more.

R. J. DODDS.

Sterling, Kans.

(To be continued)

TRANSFORMATIONS THROUGH THE BIBLE.

A colporteur in Austria was offering his books to fellow travelers at a railroad station, when a coarse fellow came to sit by him, asking him, with a leer, to buy some obscene books. The colporteur rebuked him for selling such stuff and changed his place to escape the man's insistence. Soon his tormentor followed him, but began to excuse himself. The colporteur opened the Bible and read the first Psalm aloud. The man asked questions about the authorship and meaning of the Psalm, which seemed to strike him with peculiar force. In the end he bought a Bible and went through the train reading the first Psalm aloud to acquaintances until his interest communicated itself to others, and people in the train bought all the books the colporteur had with him.

A colporteur at Trebizond, Turkey, has among his intimate friends a man who was the swaggering, untamable chief of a band of brigands until he was persuaded to buy a Bible. The robber chief is now a quiet, humble, honest business man, made new by the words which God deliberately purposed to make new men. One of the Bible Society colporteurs in Korea is another

type of this class. This man, named Kimkyong, a few years ago was a devil-worshipper, who regularly every year used to sacrifice a cow to evil demons. The New Testament fell into his hands. He was a hard drinker, and one of the first things the Testament led him to do was to make a vow never to get drunk again. Lest he be forgetful, he tattooed a round black spot on each thumb, so that if ever, being over-persuaded, he should lift a glass to his mouth with either hand, he would see the black spot and remember. Those round black spots on his thumbs, in fact, were the marks of the Lord Jesus Christ in his body; and now as a Bible Society colporteur, he is always finding in the Bible new reasons to tell the people for rejoicing in the Lord, and so is winning them to Christ.

Colporteur Valdez in Mexico some months ago received a letter from a wealthy farmer and mine owner, who asked him to bring a box of Bibles to his hacienda, explaining that he wished to "moralize" his workmen. Though not willing himself to obey the Bible, he knew it as the only book sure to clear the moral vision of his men. At the other end of the world, in Japan, we find the same homage to God's book. Mr. Loomis, the American Bible Society's agent there, says of the Tokachi prison, where criminals of the worst type are confined, "We have sold to the officers in charge, during the past year, many copies of the Scripture, for they find the introduction of Christianity into the prison a most effectual means of preserving discipline and beginning reform." The Rev. Mr. Jessup, of the Presbyterian Mission in Persia, one of our correspondents, encountered a Mohammedan *sayyid* (a descendant of the prophet Mohammed) in a crowded coffee shop in Tabriz and read him some passages from the Sermon on the Mount.

The man was delighted, instantly perceiving the truth of the short, sharp delineations of character. "It was not necessary," says Mr. Jessup, "for the Christians to do any preaching. All they had to do was to read the gospel. The *sayyid* expounded, and preached, and praised the truth of God's Word to the crowd." He was presented with a New Testament, and when the missionary left, he was still reading aloud from it and explaining it to his friends.—*Beside All Waters.*

THE BIBLE AS SEED.

The Bible is fitly likened to precious seed because it exists to serve as the germ of spiritual life in man. It contains God's messages to men, and these divine thoughts certainly spring to fruitage in men's minds wherever the grace of God, like living water, has softened the hard soil. No other book held sacred among men has uplift like the Bible. The other day an ignorant Hindoo village woman unknowingly testified to this contrast when she said in surprise at the gracious words of the Bible, "The reading of our holy books makes us afraid; but your book gives comfort." Seek the thought that men can regard righteousness in any light but as a privation to which one submits as to a less evil than fiery punishment for its disregard; seek suggestions of action on the part of God to change character and raise men to a higher plane of life, and you will find no inkling of such

glorious truths in any book of the religions of the East. All reports of Bible and missionary societies contain illustrations of the seed-like energy of the Bible.

For instance, the report of the American Bible Society for 1907 mentions an incident showing how the Word of God, as a seed is sometimes cast upon good soil by a devastating flood, came to Isaac Rebollo, sacristan of the Roman Catholic church at Atoyac, Mexico. The priest of that parish had quietly arranged to buy up all of the books of a colporteur of the Bible Society, and then, grimly smiling, he burned them in the churchyard. After the burning, Rebollo picked up two little burned pieces, charred on every side, but with words still legible. On one of these scraps he read, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth—" Here the fire had cut the message short. On the other he saw the words, "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators nor idolators—" These two messages sank into his soul. He was doing this very thing—worshipping images. This man is now pastor of one of the finest evangelical congregations in the district, and there are twelve other preaching places nearby, outgrowths of those scraps saved from the burning.

—*Story of the American Bible Society.*



A missionary made an appeal to a small country parish on a rainy evening and one lady gave one thousand dollars, one-tenth of what she possessed; another missionary laid his cause to a very small congregation, but when the collection was counted a one thousand dollar check was in it given by the sexton of the church. We know God can give us all we need. Do we believe He will? All Israel believed that God could deliver them from Goliath and the Phillistines. David only believed He would. God will assuredly supply the money as we are true to His purposes.—*Bishop Penick.*

EDITORIAL NOTES.

A HAPPY NEW YEAR

is the sincere prayer of OLIVE TREES for all its readers. And in recording this popular expression of goodwill, it is with a profound conviction that true happiness can only be secured by activity and liberality in the service of God. If we devote ourselves in the spirit of the Lord Christ and as opportunities present themselves to the work of evangelism, thus seeking to promote the spiritual and eternal interests of men, we shall not fail to share in His joy, Who said, "It is more blessed to give than to receive."



At the regular bi-monthly meeting of the Board of Foreign Missions, held in New York, Tuesday, Nov. 26, 1907, a letter was read from Rev. R. J. Dodds, tendering his resignation as a missionary to Asia Minor. Since his appointment in 1890, Mr. Dodds labored in that field, and for more than half the time without a ministerial associate. While in the service of the Church as one of its foreign representatives, he was always brave and loyal even under trying and disheartening circumstances. It was with peculiar regret that the Board agreed to accept his resignation, and with the hope that the way may yet be opened for his return.



Since last acknowledgments Treasurer Walter T. Miller has mailed us the following list of contributions to the

Semi-Centennial Fund:

- R. W. Campbell and wife, of Virginia\$10.00
- S. S. Quinter Cong., per Miss Elsie Feile 20.00
- Alice Kilpatrick, of Oakdale, Ill.. 2.00
- A member of Second Newburgh.. .50

- A member of College Hill Cong.. 5.00
 - W. E., of Philadelphia, Pa.....100.00
 - Mrs. Eda S. McKee.....100.00
 - A Friend, of Wahoo, Neb..... 50.00
 - S. S. Sterling Cong..... 50.00
 - Mr. and Mrs. Wm. T. Mann, of Quinter, Kan..... 10.00
 - White Lake Congregation..... 26.00
 - A Friend of Missions, of White Lake Congregation 10.00
 - Mrs. Wm. Dubois, of White Lake Congregation 3.00
- These offerings make a total of \$2,352.87 up to Dec. 10, 1907.

OLIVE TREES intends to do nothing more than keep the receipts for this Memorial fund before the Church, confident that the people will, at their convenience, respond to the general appeal of the Board, without any special pressure being brought to bear upon their liberality.



In sending her renewal for OLIVE TREES "A Member of Second Newburgh Congregation" enclosed five dollars, to be equally divided among the Syrian, Chinese, Southern, Indian and Jewish Missions, with fifty cents for the semi-centennial fund. We also received more recently five dollars from Mrs. I. N. Eldred, of Centerville, Pa., for the Mission at Tak Hing Chau, and three dollars from Miss Susan Sommerville, of Berwick, Nova Scotia, to be equally divided between the missions in the Levant and the work in China. These contributions have been passed on to the Treasurers of the different schemes.



The Covenanter for December, 1907, brings good news regarding Rev. Dr. Martin, of Antioch, Syria. The serious

operation that he underwent in London on Monday, Nov. 28, was, in his own words, "performed with marvelous skill, completeness and success." And the Convener of the Foreign Mission Committee writes that "his recovery, so far, has been remarkably good, and there is the joyful prospect that he will be able by and by to resume, in health and strength, his work of faith and labor of love in the mission field." "The Board has unanimately agreed to grant him a furlough of twelve months."



In 1906 the American Board of Commissioners for Foreign Missions appointed a deputation to visit China and study the conditions which prevailed there relating to missionary work. Early in 1907 two members of the Deputation reached China, Prof. Edward C. Moore and Secretary James L. Barton, D.D., and from the last of March "the two traveled and investigated together the Christian work and general conditions in the Chinese Empire," completing "their work at Hong Kong on the fourth day of July, after traveling within the borders of China over nine thousand miles."

Two reports have been prepared, one general, printed for wide distribution, and the other special, addressed to the Prudential Committee and intended only for a limited circulation. Through the courtesy of Dr. Barton, copies have been mailed to us.

The former is full of facts that every one interested in the conversion of China should have in his possession: (1) General conditions, including the extent of the empire, its resources, the people, the government, the development of national self-consciousness, and the religions of China; (2) Religious conditions, including a century of Protestant missions and increase of converts; (3) Mission meth-

ods, medical, educational, industrial school, and the ultimate aim; (4) the work of the American Board; and (5) supreme opportunities in China.

The latter deals specifically with mission questions and problems with which the administrators of missionary work should be familiar. We take the liberty of quoting a few sentences to which Dr. Barton has directed our attention: "Treaties between China and the Western nations gave a degree of foreign protection to Chinese converts to Christianity. This established a state of things unlike that which has ever prevailed in any other country, the field of foreign missionary endeavor. Our observation has led us to the conclusion that this clause in the treaties was wholly unwise, and in the end has been most injurious to the progress of Christianity in China. It has thrown great temptation in the way of the missionaries and of the Chinese people themselves. It has led the latter to pretend conversion for the sake of personal advantage. The missionary, on his part, has been led to confuse his office as a teacher of religion with that of the representative of a foreign political power. It has led to constant deception on the part of the Chinese and to repeated interventions on the part of missionaries between the Chinese Government and its lawful subjects. It has been taken advantage of by foreign powers in the most flagrant fashion for the furtherance of schemes of territorial aggrandizement. It is a just cause of constant and increasing irritation on the part of the Chinese Government and people as toward the missionaries. It has caused an endeavor which should have no aim but the teaching of pure religion, to be confounded in the minds of many Chinese with the political schemes of the so-called Christian nations. It is at the present by far the

greatest ground for reproach in China against Christian missions. - - -

"- - - A general sentiment prevails throughout our missions that it is high time that intervention of any sort, on the part of missionaries in cases involving the relation of Chinese subjects to the courts and to their Government, should be altogether discontinued."

In the opinion of Dr. Barton it would be a great help to the cause of missions if all Boards could practically agree in "the position taken regarding interference with law cases in China."

Another point in this special report is worthy of careful consideration, now that the working force of the Reformed Presbyterian Church has been so largely increased at Tak Hing Chau: "Not so much from the point of view of personal safety as for the sake of their own physical and intellectual and spiritual welfare, we believe that single missionaries or single families should not be located in isolated stations. We believe that a longer and more effective service is obtained from missionaries working in groups from a center and in conjunction with trained Chinese associates. We are convinced that this not only conserves the health and usefulness of the missionary himself, but tends to the development of the native workers and inures them to responsibility. By the policy of concentration, we get upon all mission questions the judgment of all the members of the station. Under the policy of isolation no co-operation can be obtained, but individual judgment and feeling are paramount."



Mr. Edmund D. Soper, Secretary, informs us that a convention will be held in Pittsburg, Pa., March 10, 11, 12, 1908, under the direction of the Young People's Missionary Movement. The object of this gathering is not only to get the

facts and purposes of the great campaign for missionary education which is now being conducted by all Mission Boards before the Christian public of North America, but also to plan for a much more extensive educational movement for missions. On the programme are already many of the leading missionary authorities, not only in America, but also from other lands. One whole afternoon will be devoted to denominational meetings. And this will give the different Boards an opportunity to meet with their own delegates and plan for their own work.



The Student Volunteer Movement, 3 West Twenty-ninth Street, New York, has mailed to OLIVE TREES:

Islam: A Challenge to Faith. By Samuel M. Zwemer, F.R.G.S. Maps, Charts, Illustrations, Bibliography, Index; 295 pages. Price \$1 net.

The author of this valuable book is intimately acquainted with the subject he discusses, and is fully qualified to speak with authority in regard to the principles and practices of the Moslem faith. He sums up his argument, following the order of the chapters, in a single sentence at the close of the preface: "Islam, the greatest of all the non-Christian religions, is not of divine, but of human origin (I. and II.), although so widely extended (III.), and it is wholly inadequate, in spite of much that is true, to meet man's need intellectually (IV.), spiritually (V), or morally (VI.), as proved by its own history (VII.); therefore the present condition of Moslem lands, with their unprecedented opportunities and crises (VIII.), and the work which has already been accomplished (IX. and X.), are a challenge to evangelize the whole Mohammedan world in this generation (XI. and XII)." This volume should be in the hand of every student, and, indeed, of

every one who professes to believe that the principles of Christianity shall yet be regnant in the world. It is indeed what it claims to be, "A challenge to faith."



Any one wishing a Map of our Foreign Missions in the Levant, should send fifty cents, with thirteen cents for postage, to Mr. James S. Tibby, 411 Penn Building, Pittsburg, Pa. No one can claim to have an intelligent acquaintance with the work of the Reformed Presbyterian Church in

Syria, Asia Minor and Cyprus without a careful study of this map, which is now being sold for exactly one-quarter of the actual cost of production.



There are about fifty copies of the semi-centennial addresses which have not yet been distributed. Families that have not read them should order at once from R. M. Sommerville, 325 West Fifty-sixth Street, New York.



This was told by a reliable narrator: "I had a friend in New York, who had been a very active Christian worker. But something went wrong; he got discouraged, and deliberately made up his mind that he was going to throw overboard religion. He was in this state of mind when his firm ordered him West on a trip. As he had to leave Jersey City very early in the morning, he went downtown the night before and took a room in a hotel convenient to the ferry.

"He rose next morning, and while he was dressing, he heard a man in the next room whistling 'Stand up, stand up, for Jesus.' He left for his train without getting the slightest notion of the identity of his over-night neighbor. But that whistling brought back all his religious faith and sense of duty with an overpowering rush, and he turned back to God then and there. And he has been a steady, earnest working Christian ever since. One tune on unknown lips saved him."

The moral would seem to be not alone the power of sacred song, but the fact that often the little thing leads to important results. Wherefore, let your light shine, even though you be but an uninfluential unit of human society.—*Sel.*



Only think, too, how much may be achieved in a little while. The atonement for the world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by a Methodist exhorter brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes. We ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Our whole eternity will hinge on the "little while" of probation here. As a convert exclaimed in a prayer meeting, "It was only a moment's work, when I was in earnest." May God help us all to be faithful for "a little while"; and then comes the unfading crown!—*Rev. Theodore L. Cuyler, D. D.*



He is the greatest whose strength carries up the most hearts by the attraction of his own.—*Beecher.*

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